

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xii, 14.

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Monday, November 13, 1882.

Price One Penny.

FIFTY-SECOND SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 708.]

SECOND DAY.

Saturday, Oct. 7th.

Conference met in the Tabernacle.

The choir sang—

With all my powers of heart and tongue,
I'll praise my Maker in my song.

Prayer by President A. M. Cannon.

The Choir sang—

Jesus, mighty King in Zion,
Thou alone our guide shall be.

ELDER JOHN HENRY SMITH

Addressed the congregation. He spoke of the gradual but noticeable growth of the kingdom of God, and, as a natural consequence, the bitterer and fiercer persecution is arrayed against it. There is a steady onward and upward movement in the progress of the cause of Zion. By following the directions of the Spirit of the Lord, as made manifest through His servants, there is safety in our movements. In speaking of the laws passed for the purpose of depriving us of our liberties, he desired to recognize the hand of the Lord in all these things, which, under His overruling hand, are intended to accomplish great and grand results among the people of God. He spoke of the many deliverances that God had wrought out for us in times past, and

that, too, at the very crisis when the hand of oppression seemed to threaten the heaviest. He made a special appeal to parents to look well after the best interests of their children, not only by warning them of the many snares and devices that beset their early youth, but by instilling into their tender minds the principles of the Gospel. It is not only the duty of parents to send their children to school to learn the rudiments of education, but they should also personally instruct them in regard to their physical organization, that they may know how to grow up to manhood and womanhood, in full enjoyment of mental and physical strength. Christ came to save us from our sins, and to reveal to us a perfect law of liberty, and by faithfully living in accordance therewith we shall grow up to become men and women in Christ Jesus.

ELDER KRASTUS SNOW

Said it was in 1856 that the republican party incorporated in its platform the plank in reference to the "twin relics of barbarism," by which they designated slavery and polygamy. They had succeeded in destroying slavery in that cruel and oppressive

form which prevailed in the south, but both black and white slavery existed in another form. For a long time they had endeavored to destroy polygamy, but in this they had been working in ignorance, for they had confounded the plural marriage of the Saints with oriental polygamy and the crime known as bigamy, whereas they had nothing essentially in common. He described the difference between them, and showed that legislators had begun to perceive it, and so had changed their mode of attack, the Edmunds law making polygamy as well as bigamy a crime and constituting it a continuous offence; however, making cohabitation punishable by legal penalties and the ceremony of marriage by heavy penalties. He proceeded to show how our Christian statesmen had been legislating to shield the corrupt, the violators of virtue, and bear down upon those who sustained honorable marriage. He then explained the views entertained by the Prophet Joseph Smith on the powers and policy of the government of the United States, published in pamphlet form during his life, and embodied in discourses which he delivered, and in which he suggested a broad and liberal plan for the emancipation of the slaves in the South, on a principle of equity, to avoid any invasion of rights and the shedding of blood. The nation had rejected this, and then followed disunion on this question, culminating in the civil war. In regard to the remaining "twin relic," polygamy, which they had classed with bigamy, the Christian world were not divided, they all united in denouncing it and demanding its extinction. They would help to perpetuate this government if they would sustain honorable plural marriage and proceed against fornication, adultery, child murder and kindred crimes. This had been the course pursued by the Prophets of God from the time of Abraham and Abimelech. Neither Christ nor his Apostles ever uttered one word of condemnation against that system of marriage which was in vogue in their day, and had been for centuries, but all improper intercourse of the sexes was most posi-

tively forbidden as a great sin, and every violation of the principles of virtue was denounced by them with vigor. Monogamy was not introduced by Christianity, but by the Romans before the Christian era, when to limit a man to one wife was simply a social necessity, because of an excess of the male population at that time, and the Romans had to make raids upon adjacent provinces to supply themselves with wives, and Rome became one of the most corrupt and licentious of nations. However, he did not design to enter into a defence of polygamy. God had commenced to do a strange work, even a marvelous work and a wonder, and it would be accomplished. He was raising up a kingdom of Priests; He would gather together the various tribes of the earth, the ten thousands of Ephraim and thousands of Manasseh. The speaker gave an account of the various tribes of Israel as separated through their transgressions as recorded in the Bible, and portrayed in the parable of the olive vineyard which can be found in the Book of Mormon, and explained the parable of the three measures of meal, which were the tribes in Palestine, those planted on this continent, and those led away into an unknown land, all yet to be restored and the whole lump leavened by the power of the Lord. He went on to show that no government on the face of the earth could prevent the fulfillment of the purposes of God. He urged the youth of Zion to study well the Book of Mormon and Doctrine and Covenants, and compare the same with the Bible and New Testament, for a knowledge of the things of eternal life was far more important than anything that could be obtained from any other source. Let these precious books which contain the word of God be found in every house, and frequently read and well studied. He exhorted the Bishops to encourage the members of their wards to highly prize the word of God and prefer it to anything of a trifling nature. He then spoke of the recent measures inaugurated against the people of this Territory, by way of depriving them of every natural and

political right, and exalting the liberties and those who revel in debauchery. The course this nation was now taking would most certainly secure the utter overthrow and destruction of those who fight against God and His truth. The speaker felt calm as a summer's morning. God would overrule all the trying scenes and persecutions that lie before us for our own good and His glory. Fear would seize upon the hypocrite, and the wicked would fear and tremble, while the purposes of God would be accomplished, and He would reign forever and ever.

The choir sang—

O easy what is truth! 'tis the fairest gem,
That the riches of worlds can produce.

Conference was adjourned till 2 o'clock p.m.

Benediction by Elder Milo Andrus.

2 p.m.

The Choir sang—

Though deepening trials throng your way,
Press on, press on, ye Saints of God.

Prayer by Elder H. S. Eldredge.

The Choir sang—

Hark, listen to the trumpeters,
They sound for volunteers.

PRESIDENT GEO. Q. CANNON

Read the statistical reports from the various Stakes of Zion. He then presented a statistical and financial report of the Relief Societies, which was unanimously accepted by vote of the Conference.

PRESIDENT JOSEPH F. SMITH

Then addressed the Conference. He sincerely hoped the vast congregation before him would receive a renewal of their faith by the instruction imparted, as a reward for the trouble and expense incurred in coming here. Jesus had said that we should pray for our enemies, and return good for evil. There is no credit for those who only return good for good, that is easy enough, but to return good for evil is a very different and more difficult thing. Our mission is to establish peace on earth and good will to man, but when we step aside and return blow for blow, we forget our covenants and the in-

junctions laid down in the Scriptures. It is enjoined upon us by the revelations given in our day, to forgive our enemies the first and second time, without their repentance, but if they come against us the third time, and we still forgive them, even though they ask no forgiveness, it will redound to our glory. This referred to those who trespassed against us individually. Those who broke the laws of God must be dealt with according to those laws. Our enemies here had not been molested in their lying and slander and abuse for years. No one has said to them, "Why do ye so?" They have abused and calumniated us without limit. And yet we are commanded to love them. He made an inquiry of the congregation if they loved them. Some answered "no." He then said, This is not in accordance with the commandment of the Savior; we must love our enemies. The speaker said he loved them so well, that had he the power to annihilate them, he would not harm a hair of their heads. He would convert every one of them from the error of their ways, if possible, and make them better men, but he did not love them well enough to give them his daughters in marriage, nor to make bosom companions of them. He would not throw a straw in their way to prosperity and happiness, but he would hedge up their way to do evil. He then read several passages from the New Testament bearing on this subject, and teaching the followers of Christ to come out from the wicked and have no communion with them. He then made some remarks about the kingdom of God, delineating the various constituent elements of a kingdom, among which were a king, a people and territory. He dwelt upon the necessity of the Saints being loyal to the kingdom of God, of which they are members. It was wrong to sell out the king or any of his people. It was wrong to sell out the territory to the enemies of the kingdom. He strongly objected in his feelings to the Elders of Israel selling out their inheritances to the wicked. And by the help of God he said he would never do it himself, but others could

do as they pleased. No man, he maintained, could build up Zion; God would build it up, and to Him would be the glory.

The Choir sang an anthem—

Glorious is thy name O God.
Conference was adjourned until Sunday, at 10 a.m.
Benediction by President A. O. Smoot.

JOSEPH SMITH'S YOUTHFUL LIFE.

BY C. R.

[CONCLUDED FROM PAGE 710.]

If young Smith was as illiterate as you say, Doctor, how do you account for the Book of Mormon?"

"Well, I can't; except that Sidney Rigdon was connected with them."

"What makes you think he was connected with them?"

"Because I can't account for the Book of Mormon any other way."

"Was Rigdon ever around there before the Book of Mormon was published?"

"No; not as we could ever find out. Sidney Rigdon was never there, that Hurlburt, or Howe, or Tucker could find out."

"Well; you have been looking out for the facts a long time, have you not, Doctor?"

"Yes; I have been thinking and hearing about it for the last fifty years, and lived right among all their old neighbors there most of the time."

"And no one has ever been able to trace the acquaintance of Rigdon and Smith, until after the Book of Mormon was published, and Rigdon proselyted by Pratt, in Ohio?"

"Not that I know of."

"Were you acquainted with them" (the Smiths) "Mr. Saunders?"

"Yes, sir; I knew all of the Smith family well; there were six boys; Alvin, Hyrum, Joseph, Harrison, William and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day; they were very good people. Young Joe, (as we called him then), has worked for me, and he was a good worker; they all were. I did not consider them good managers about business, but they were poor people; the old man had a large family."

"In what respect did they differ from other people, if at all?"

"I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here; that is, the old man and Hyrum did, and Martin Harris. One of them came back in about a year and paid me."

"How were they as to habits of drinking and getting drunk?"

"Everybody drank a little in those days, and the Smiths with the rest; they never got drunk to my knowledge."

"How well did you know young Joseph Smith?"

"Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place."

"What did you know about his finding that book, or the plates in the hill over here?"

"He always claimed that he saw the angel and received the book; but I don't know anything about it. Have seen it, but never read it as I know of; didn't care anything about it."

"Well, you seem to differ a little from a good many of the stories told about these people."

"I have told you just what I know about them, and you will have to go somewhere else for a different story."

"To our enquiries if he [a Mr.

Thos. H. Taylor] was acquainted with the Smiths, and the early settlers throughout that part, sometimes called Mormons, he said:

"Yes; I knew them very well; they were very nice men, too; the only trouble was they were ahead of the people; and the people, as in every such case, turned out to abuse them, because they had the manhood to stand for their own convictions. I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow-man, I often got in tight places; and if it had not been for Gerritt Smith, Wendell Phillips and some others, who gave me their influence and money, I don't know how I would have got through."

"What did the Smiths do that the people abused them so?"

"They did not do anything. Why! these rascals at one time took Joseph Smith and ducked him in the pond that you see over there, just because he preached what he believed, and for nothing else. And if Jesus Christ had been there, they would have done the same to Him. Now I don't believe like he did, but every man has a right to his religious opinions, and to advocate his views, too; if people don't like it, let them come out and meet him on the stand, and show his error. Smith was always ready to exchange views with the best men they had."

"Why didn't they like Smith?"

"To tell the truth, there was something about him they could not understand; some way he knew more than they did, and it made them mad."

"But a good many tell terrible stories about them being low people, rogues and liars, and such things. How is that?"

"Oh! they are a set of d--d liars. I have had a home here, and been here, except when on business, all my life—ever since I came to this country, and I know these fellows, they make these lies on Smith, because they love a lie better than the truth. I can take you to a great many old settlers here who will substantiate what I say, and if you want to go, just come around to my place across the street there, and I'll go with you."

"Well, that is very kind. Mr. Taylor, and fair; if we have time we will call around and give you the chance; but we are first going to see these fellows who, so rumor says, know so much against them."

"All right; but you will find they don't know anything against these men when you put them down to it; they could never sustain anything against Smith."

"Do you think Smith ever got any plates out of the hill he claimed to?"

"Yes; I rather think he did. Why not he find something as well as anybody else? Right over here, in Illinois and Ohio, in mounds there, they have discovered copper plates since, with hieroglyphics all over them; and quite a number of the old settlers around here testified that Smith showed the plates to them—they were good, honest men, and what is the sense in saying they lied? Now, I never saw the Book of Mormon—don't know anything about it, nor care; and don't know as it was ever translated from the plates. You have heard about the Spaulding romance; and some claim that it is nothing but the books of the Bible that were rejected by the compilers of the Bible; but all this don't prove that Smith never got any plates."—*Juvenile Instructor*.

THE THIRD EPISTLE OF ST. PETER.

BY EDWARD E. BRAIN.



In the year 755, when Stephen II. occupied the papal chair, Rome was besieged by the Lombards, a people whom the king of the Franks had brought under subjection. Pepin, the

king, was about to return into his own country from Italy, after having made several conquests, when Pope Stephen entreated him to remain until the ceded provinces should be placed in

the actual possession of the Pope. But Pepin, thinking he had done sufficient in being the cause of the transfer to the papal chair of a goodly portion of the conquered territory, paid no attention to the entreaty, and returned at the head of his armies into his own country. Again Stephen entreated the Frankish king to restore to the pontifical authority the territory now wrested forcibly from it by the Lombards, this time sending a letter to him and his sons, addressed in the following terms: "We pray you, most excellent sons of the Lord, to take compassion on the holy church of God and of St. Peter, and *put her in possession of all that by your donation you are firmly tied and bound to render. Remember, and in your hearts' core hold fast by the promises you have made to the keeper of the gates of the kingdom of heaven.*"

* * Hasten to expedite the delivery of your donation, that you may not mourn your remissness to all eternity." But still the king and his sons were in no way inclined to accede to the requests of the Pope. Stephen wrote again, urging them by every conceivable means to hasten to his deliverance, but with no better success.

During this time the Lombards, under Astolph, were not idle; his troops advanced through the country surrounding Rome, and for two months laid it waste, sparing neither church nor shrine, and in the early part of the year 755, as before stated, besieged Rome. "In this extremity," says Abbe Fleury, the Catholic historian, "the Pope sent into France by sea, Bishop George, Count Tomeric and Abbot Vernier, with two letters, one addressed to King Pepin, and the other to the princes, his sons, and to all the French, both ecclesiastics and laymen, in his own name and that of the Roman people." Notwithstanding this was the fourth entreaty made by Stephen to the Frankish king for assistance, the latter showed no inclination to render it, and the Lombards continued their siege of Rome and the destruction of life and property in the surrounding country. "The Pope at last," continues the Abbe Fleury, "in this extremity,

made use of an artifice without example, either before or afterwards, in the whole history of the church. He wrote a letter to the king of the French in the name of St. Peter, making him speak himself as though he were still on earth. The title was like the canonical epistles, and begins thus: 'Peter, called of the Apostleship of Jesus Christ, the Son of the living God.'" Following is a part of the text of the renowned Third Epistle of St. Peter, an acknowledged forgery, written by Stephen II in the year 755:

"I, Peter the Apostle, when I was called by Christ, the Son of the living God, by the will of the Supreme Clemency, was pre-ordained by His power as the illuminator of the whole world, the Lord our God confirming it—Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And again, "Receive the Holy Ghost; whosoever sins you remit they are remitted unto them." And commending His sheep severally to me, His humble servant, and called Apostle, He says, 'Feed my sheep,' 'Feed my lambs.' And again, 'Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it; and I give unto you the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Wherefore, all who hearing have fulfilled my preaching, let them indeed believe that their sins are relaxed in this world, by the precept of God, and they will go clean and without spot into the future life. For since the illumination of the Spirit has shone in your refulgent hearts, and you are become lovers of the holy and undivided Trinity, by the word of Gospel preaching which you have received, truly your hope of future reward is firmly bound up in this Apostolic Roman Church committed to me.

"And therefore I, Peter, the Apostle of God, who have you as my adopted sons, appealing to the love of you all, exhort you to defend from the hand of the adversaries of this Roman State, and the people by God committed to me, and also to render

the house where I rest, according to the flesh, from the contamination of the Gentiles, and in a word, beseeching I admonish you to liberate the Church of God committed to me by the divine power, because they suffer the greatest afflictions and oppressions from the most wicked nation of the Lombards. Neither suppose otherwise, most beloved, but trust for certain that I, myself, stand before you as if alive in the flesh, and constrain and oblige you with earnest adjuration. Because, according to the promise that we have received from the same Lord God and our Savior, we have all you, the people of the Franks, as our own among all nations; therefore, I beseech and admonish you, as if in an iugma, and by a strong obligation, I conjure you, most Christian King Pepin, Charles Carloman and all priests, bishops, abbots, presbyters, even all religious monks, and all judges, also dukes, courts and all the people of the Franks, and as if standing present alive before you in the flesh. I, Peter, the Apostle of God, plead with you; wherefore, firmly believe that I address you by the word of exhortation, for though I am absent in the flesh, yet spiritually I am not absent. Since it is written: "Whoever shall receive a prophet in the name of a prophet, shall receive a reward." * * *

"Behold, most beloved sons, preaching I have admonished you, if you obey quickly it will bring you a great reward, both to be assisted with my suffrages, and conquering all your enemies in this life, and living long, ye shall eat the goods of the earth, and without doubt you shall enjoy everlasting life; but if—which we do not believe—you make any delay, or find device, less quickly, to fulfill this, my exhortation, to liberate this, my Roman State, and the people dwelling in it, and the Holy Apostolic Church of God committed by the Lord to me, and also its prelate; know ye from the authority of the Holy and undivided Trinity, through the grace

of the Apostleship, which is given to us by Christ the Lord, that for your transgression of my exhortation, you are alienated from the kingdom of God and eternal life.

"But God and our Lord Jesus Christ, who redeeming us by his precious blood, has brought us to the light of truth, and has appointed us the preachers and illuminators of the whole world, give you to know and understand these things, and to settle them very quickly, that ye may speedily hasten to search out this Roman State and her people, or the Holy Church of God committed to me; so that my suffrages intervening for you as for the faithful of his power, he may command to preserve you, long lived, prosperous and victorious in this life; may cause you tenfold to deserve the gifts of his reward in the life which is to come with his Saints and his elect. Fare ye well."

It is evident that when King Pepin received this epistle, he, in his ignorance and the darkness of the age, supposed it to be a veritable revelation from heaven, sent by the Apostle Peter himself. Consequently he lost no time to fulfil the terms of the "eternal contract." Summoning all his armies, the king marched toward Rome, and encamping upon the plains of Lombardy, threatened the capital of the enemy with immediate destruction. Rome was now reduced to great distress, having been besieged for over two months. On the appearance of the Frankish armies, Astolph withdrew his forces and hastened to the protection of the threatened city Pavia, as he was conscious his army was not sufficiently strong to cope with the opposing forces. Overtures of peace were soon made by Astolph, and agreed to by the Franks, in which the Lombards delivered up all the ceded provinces, paid one-third of the treasure of their kingdom to Pepin, and agreed to give security for the performance of these contracts.—Contributor.

Forgive thine enemy, and do him good as thou hast opportunity, and thou wilt resemble the incense that fills with perfume the fire that consumes it.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 13, 1882.

IS TALMAGE ALSO AMONG THE PROPHETS?

THE story of the Prophet Balaam who was hired by King Balak to curse the tents of Israel, but was otherwise constrained, notwithstanding the bidding of the Moabite monarch, to pronounce a blessing upon the heads of the invading host, is familiar to every Bible reader in Christendom; as are other instances, more or less similar, recorded in the same sacred volume, where individuals, moved upon by some unseen power, have prophesied almost unwittingly of things the meaning of which was to themselves a mystery, or the fulfillment diametrically opposed to their desires. Notably among such cases is that of Caiaphas the High Priest, unconsciously predicting the crucifixion of Christ, or of Saul, king of Israel, foretelling the triumph of his rival David, while engaged in the very undertaking which had as its object his overthrow and destruction.

As a forcible reminder of these ancient events, and a more recent illustration of the paradoxical but oft-proven fact that a prophet is not at all times aware of the purport of his own prophecy, we submit the following paragraphs from a sermon entitled the "Degradation of American Politics," delivered by the Rev. T. Dewitt Talmage, at Brooklyn, U.S.A., on Sunday, October 8, 1882. After citing numerous instances to prove the year intervening between October 1881 and October 1882 to be the "blackest year in American politics," scathing with his bitterest invectives almost every abuse perpetrated by the politicians, either of the State Legislature or the Forty-seventh Congress, but, as might naturally be expected from this "Mormon"-hating "minister of Christ," utterly ignoring the most flagrant outrage ever committed by any Congress that was ever convened, viz: the robbing of the helpless people of Utah of their sacred rights of congressional representation and local self-government; and after going so far in his self-righteous indignation as to say: "I tell you the oppressors of the common people had better look out. I say the oppressors had better look out. God will maul some of them yet. He says in his word, 'He will wound the hairy scalp of him who goeth on still in his trespasses,'" etc., the right reverend champion of political purity and defender of the popular "oppressed" concludes as follows:

"O! we want in this land—and I shall live to see the day if God spares my life a few years longer—we want a party in this country that shall first of all recognize with unreserved heartiness, as its dominant principle, the presence of the Eternal God in the affairs of men and governments. The

trouble is we have no God in American politics. We have a devil, a cohort of bad spirits—the devil of office-seeking, the devil of fraud, the devil of injustice, the devil of wastefulness, but no God. We have plenty of gin, and plenty of old rye, and plenty of schnapps, and plenty of Congressional infamy, and plenty of Congressional outrage, but no God.

"I am far from wanting to see a union of Church and State in this country, but I would like to see a party that would recognize openly and above board, and without disguise and without cant, the God in whose name Columbus took possession of this country, and in whose name Washington achieved our independence, and in whose name so many blessings have come to us—the God of the last three great wheat crops; the God of these genial skies and these industrious rivers is the God who protected our armies in 1776 and 1812 and 1864; the God over peaceful and beloved homes—blessed be His glorious name for ever and ever!

"Your political parties come on with a preamble and they say whereas this, and whereas that, and it is simply a hash of old political hacks. There is overwhelming victory to that party which shall come up and have enough courage and enough worshipfulness to say in a preamble: 'Whereas, This nation has been blessed of God as no other nation has—blessed in its harvests, blessed in its health, blessed in its civilization, blessed in its protection against foreign enemies; therefore we in convention assembled acknowledge His goodness and pray for the continuance of His mercy, and in the name of God we now set up our banners.'

"A party that has the strength to say that, establishing such a preamble, followed by commonsensical and righteous resolutions as to what you will do for the agricultural, the commercial, the manufacturing, the mining, the literary, the artistic, the moral interests of the country, will sweep this whole land from sea to sea with an overmastering triumph.

"I wait for the foundation of a party influenced by Christian principles. Where is the Moses? Where is the Joshua? We are as a nation on the way to either reformation or destruction. A flight of doves discovered to Columbus the direction of the land. We shall come to new and regenerated America by a flight of prayers. We need in our homes, in our common schools, and in our churches, the principles of pure patriotism inculcated. We want to live in a national atmosphere cleansed of all moral contamination, and the dust of our graves untouched by the feet of the demagogue and the despoiler! God save the State! God save the nation!"

Now, if anybody had told Mr. Talmage that in the above peroration he had, like Balaam of old, been blessing the very people he had been hired to curse, predicting the triumphant future of that self-same cause upon which he has hitherto, with that intensity of merciless malevolence which "Christian" ministers can alone command, emptied the foaming vials of his wrath and launched the loudest thunders and most terrific lightnings of his eloquent vituperation, and moreover had been pronouncing the very doom that will overtake the oppressors of God's "common people"—including himself if he does not speedily repent—he would doubtless have been as much surprised as Saul or Caiaphas, had they been similarly reminded, while in the unconscious or unintentional exercise of the spirit of prophecy—that spirit which God can send upon whomsoever or whatsoever He desires, making the mouth even of the dumb ass to speak, compelling the lips of his vilest enemies to do Him service, and causing the wrath of his creature man to praise Him, whenever and howsoever he will.

But whether or no the reverend gentleman appreciates the anomalous position he occupies, or whether we consider him, in the light of a foreteller of future events, as most resembling Balaam the prophet, Caiaphas the priest

or Saul the king—and we are not unaware of the honor done him by either comparison—it is nevertheless a fact, a fact which the rapidly unfolding future will demonstrate, that in his discourse at the Brooklyn Tabernacle, on the 8th of October, 1882, he predicted, either consciously or unconsciously, the destiny of the "Mormon" people; foretold the swift fate of their oppressors, religious as well as political, and depicted the identical means by which, under heaven, degenerated America, now on the downward "way to destruction," as fast as the Talmages, the Edmundses, the Cassidys and their ilk can push her, will be dragged back at the eleventh hour from the very brink of the precipice over which these "demagogues and despoilers" would fling her, and again established, for the second time and forever, by the heaven-extended hand of human patriotism, as the land of the free and the home of the brave! Hear it, Dr. Talmage! Hear it, Senator Edmunds! Her glorious flag, which has been torn from its proud staff and trampled by traitors' feet in the miry pools of political corruption, shall be lifted by the loyal sons of Ephraim, and planted as an Ensign on the mountains, as a rallying centre for the sons and daughters of Liberty—the latter-day Israel of the Lord God Almighty! Her inspired Constitution, with its sacred supplement of just and impartial laws, now broken, violated and trodden under foot by bigotry, intolerance and treason, shall yet be vindicated, renovated and redeemed. All righteous measures—the emanations of wisdom, truth, justice and moral statesmanship—shall be promptly and equitably administered; all oppressive enactments—the inventions of tyrants, time-servers and traitors—shall be repealed and expunged forever from the statute books; all burdens shall be lifted, all fetters shall be broken, all dungeons deserted and demolished, and the Gospel of universal freedom once more proclaimed, and not only proclaimed but maintained and perpetuated, upon the blood-ransomed, sword-redeemed, liberty-loving shores of Columbia—the heaven-favored land of Joseph!

A political party shall arise that shall "first of all recognize with unserved heartiness, as its dominant principle, THE PRESENCE OF THE ETERNAL GOD IN THE AFFAIRS OF MEN AND GOVERNMENTS;" the almighty power of the Everlasting Priesthood shall be brought to bear upon the body politic, and before its omnipotent word of authority and command, the "devil of office-seeking, the devil of fraud, the devil of injustice, the devil of wastefulness," and all their kindred cohort of evil spirits shall stand rebuked, "shall flee far off and shall be chased as the chaff of the mountains before the wind and like a rolling thing before the whirlwind;" and thus shall the "national atmosphere" be "cleansed of all moral contamination, and the dust of our graves thenceforth untouched by the feet of the demagogue and the despoiler." The awful voice of God himself, shall be heard in that day from the heavens, asserting, in louder tones than the law-giving thunders of Sinai, the inalienable right of the powers of heaven to a voice in the politics of humanity, and commingling with the confirmatory shouts of ten thousand "angels" ten thousand Saints, shall resound above the rushing roar of many waters the multitudinous chorus of a host of angelic harpers, harping with their harps and singing: HALLELUJAH! HALLELUJAH! HALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH!

The God of Abraham, of Isaac, and of Jacob! The God of Europe, of Asia, of Africa and America. The God "in whose name Columbus took possession of that country," the God "in whose name Washington achieved its independence," the God in whose name Joseph Smith, under the immediate inspiration of heaven, organized the Church of Jesus Christ of Latter-day Saints, and implanted within the virgin bosom of Columbia's sacred soil, the embryotic germ of that prophetic Kingdom which is destined to spring forth and spread abroad, until the angelic fowls of heaven shall seek refuge in its lofty branches, and beneath the welcoming shades of its far-reaching foliage the righteous of all nations shall find rest. The God of Christopher Columbus, the "wild enthusiast;" of George Washington, the "ragged rebel;" of Joseph Smith, the "ignorant imposter;"—the God of the Discoverer, the Patriot and the Prophet! The Power by which alone each noble soul—stigmatized in the beginning, but destined to be all but deified in the end—was enabled to accomplish its mighty mission in the interests of mankind, and as the result of their toil, their triumph and their sacrifice, not only bequeathe to the human family glorious and unprecedented opportunities for the exercise of their God-given rights of life, liberty and the pursuit of happiness, but to transmit as a sacred, unsullied heritage to posterity the illustrious and imperishable example of a life and character consecrated to the high and holy cause of human advancement. Their fortress, their strong tower, their shield, their buckler and their deliverer in the dark days of trial, temptation and impending disaster, when the wrath of man's intolerance, superstition and depravity rolled its fierce and fiery billows around them, and the allied powers of hell and humanity rose up in vain to hinder and crush out the consummation of their heaven-decreed destiny.

He it is that has set the little stone rolling that will yet become a mighty mountain and fill the whole earth. He it is that hath bared his omnipotent arm, and set his hand again the second time to recover the remnant of his people. He it is that is gathering together his elect from the four corners of the earth, and with these and the choicest of spirits held in reserve in the eternal worlds, to come forth in the latter days through the loyal lineage of Abraham, is fast forming the nucleus of that mighty political power that like the falling snow-flakes of heaven is daily and yearly massing its strength upon the mountains of Israel; arming themselves with the fear of God and the love of their fellowman, and preparing in the due time of the Lord to descend as an avalanche of truth and righteousness to sweep the whole earth from sea to sea and from shore to shore "with an overmastering triumph!" A people scattered and peeled, but terrible from their beginning hitherto, and destined in the eyes of the transgressor of God's holy laws to become even more terrible hereafter. A people in whose homes, in whose common schools and in whose churches, the "principles of pure patriotism"—the eternal dread of the tyrant and the traitor—have ever been and are still being inculcated. A little handful of religious worshippers, the conquerors and redeemers of the American desert, struggling with might and main against the overwhelming odds of fifty millions; to a hundred thousand, and opposed by the combined powers of the politicians, the pulpit and the press, to preserve themselves pure and unspotted from the contaminations of a so-called "civilization," that

would fain be forced upon them, to keep alive the smouldering fires of liberty on the crumbling altars of their country, and praying day and night, as no other people can pray, for the salvation and redemption of America, and the regeneration of the world. A people whose highest ambition and holiest resolve is to become saviors upon Mount Zion!—the religious and political redeemers of the human race—and a party which even now, in its infancy, in the face of a cold, a frowning and a skeptical world, has “the strength, the courage and the worshipfulness” to say: “Whereas this nation has been blessed of God as no other nation has—blessed in its harvests, blessed in its health, blessed in its civilization, blessed in its protection against foreign enemies; therefore, we in convention assembled, acknowledge his goodness and pray for the continuance of his mercy; and IN THE NAME OF GOD WE NOW SET UP OUR BANNERS!

APPOINTMENTS.—Peter J. Lammers is appointed President of, and John Volker Traveling Elder in the Holland Mission.

Joseph H. Evans is appointed Traveling Elder in the Newcastle Conference. The latter arrived by the S.S. *Arizona*, November 10th.

CORRESPONDENCE.

WORDS OF GOOD CHEER FROM PRESIDENT JOHN TAYLOR.

Salt Lake City, Utah, Oct 18, 1882.

President Albert Carrington.

Dear Brother,—Our Semi-Annual Conference, just past, was one of unusual interest. The speakers were richly endowed with the good spirit of our God, and spake with much fervor, directness and power. The attendance of the Saints was large, although the weather was exceedingly unfavorable.

During our sessions two brethren—Elders Abraham H. Cannon and Theodore B. Lewis—were selected to fill the vacancies in the presiding quorum of Seventies; but it was afterwards discovered that Elder Lewis had been taken out of the Seventies and ordained a High Priest, a fact of which the brethren of the First Seven Presidents of Seventies were unaware at the time they submitted his name for the approval of the Apostles; when this fact was made known, brother Lewis was not ordained, and, consequently, one vacancy still remained.

The vacancies in the quorum of the Twelve Apostles were not filled at Conference; but since its close, the Lord has revealed His will and designated Elders George Teasdale and Heber J. Grant to fill those vacancies, and also that we might appoint Elder Seymour B. Young to fill the vacancy in the presiding quorum of Seventies. This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes, First Presidents of Seventies and a few others. It has been acted upon, and the brethren mentioned have been ordained; the two first to the Apostleship of the Twelve, the last named to the presiding quorum of the Seventies.

My mind has been deeply impressed of late by the matters contained in the Word of the Lord. At the Priesthood meeting, during Conference, I was led to speak with much plainness and freedom on these subjects. The work of the Lord amongst the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content to simply baptize them and then let them run wild again; but this must continue no longer; the same devoted effort, the same care in instructing, the same organization of Priesthood, must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from among the Gentile nations. As yet, God has been doing all, and we, comparatively, nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further, and organize them into churches with proper presidencies, attach them to our Stake organizations, etc. In one word, treat them exactly, in these respects, as we would, and do treat our white brethren.

Of political matters, you are duly advised by the papers. The People's Party have nominated Elder John T. Caine for Delegate to Congress, and the nomination appears to be very acceptable to the great body of our people. We anticipate he will poll a very heavy vote.

The Commissioners appear desirous to act as gentlemen, but the pressure brought to bear against them is so strong that they sometimes do, so we think, what naturally they would be disinclined to do. But, with all their rules and disfranchisements, we expect the work of God to go on unhindered, and His purposes to be accomplished despite the efforts of every man to set his hand to retard its progress. Still, as I have previously told you, we shall stand by that which the Lord has given us, and contest, inch by inch, against all their inroads on our liberties and franchises.

We are happy to hear through you of the good works and successful labors of the missionaries under your watch-care.

A large number of missionaries for the States and Europe, started yesterday morning; their names you will find in the columns of the *Deseret News*.

Praying the Lord to bless you and all associated with you in the work of our God, I remain your Brother in the Gospel,

JOHN TAYLOR.

LATER NEWS FROM THE SAME SOURCE.

Salt Lake City, October 23, 1882.

President A. Carrington.

Dear Brother,—We informed you a few days ago of the appointment of Brothers Teasdale and Grant to occupy the vacant places in the quorum of the Twelve. We have also taken into consideration your position as President of the European Mission, and thought it was proper that you should be released therefrom.

Your labors and exertions have been very commendable and satisfactory to us in the presidency of that Mission during your sojourn in that land; but we are aware that you, like us, have family cares and other responsibilities devolving upon you which might make it agreeable for you to return to your family and friends in the land of Zion.

It may be necessary on the arrival of Brother John Henry Smith, who proposes to leave New York on the 7th of November, for you to stay a sufficient

time to enable you to give him the proper instructions necessary to inform him as to his various duties or mode of transacting business, and the general duties and responsibilities of the Mission. You and he can consult about this matter, and it will be left for you to use your judgment pertaining thereto. I have notified your family of this appointment and of your expected return.

With kind regards to you, and wishing you a safe, pleasant journey home, I remain your Brother in the Gospel,

JOHN TAYLOR.

Salt Lake City, U. T., Oct. 25, 1882.
Bishop O. F. Whitney.

Dear Brother,—After a good many serious resolves to write to you, and the same good resolutions being thwarted time after time, the way seems clear of obstacles and I now improve the opportunity of penning you a few lines. I suppose Brother Patrick has kept you informed of the various interests in the Ward, but it may not come amiss if I briefly outline the situation and prospects at present. You are doubtless aware that a movement has been made in this city, and for aught I know throughout the Territory, for each Ward to incorporate; the 18th Ward is therefore duly incorporated and all the papers duly recorded and certificate granted by the Probate Judge to that effect. We are pleased that we have finally accomplished this labor.

We have reorganized the Mutual Improvement Association, and made some changes in the officers, but have retained the same President, Brother H. G. Whitney. Our Primary Association will continue during the winter, Sister Fanny Thatcher having kindly offered her residence as a place for the children to meet.

After the completion of the new meeting-house there remained an indebtedness of \$425, but we are pleased to be able to say that this amount is nearly all subscribed, and I can assure you we shall feel a heavy load removed when we can say we are clear. We do not propose to have the house dedicated until all debts are paid, and we can offer it to the Lord as a free-will offering, entirely free from all incumbrance. We were in hopes to accomplish this before the cold wea-

ther came upon us, but failed to do so, and now we have had to buy a new stove and other etceteras, which foots up nearly \$100 more. But we trust the liberality of the people will see us through financially.

The people feel well, and are well satisfied with our new house. In fact I may say all who pay us a visit pass encomiums of praise upon the interior and exterior of the building, as being the neatest, in every respect, in the Territory.

We are now passing through a political "boom," canvassing on every side; ratification meetings being held in various places, great enthusiasm being manifested by the people, so much so that—

"Bands of Music, Banners gay,
Go out to meet them on the way."

Which all means success to the People's party and their candidate. General satisfaction is expressed among the people in the filling up of the vacancies in the various important Quorums of the Priesthood, notably the Twelve and Seventies' Quorums. "Zion is growing." Our Ward is being much improved; many fine residences being in progress, but I cannot say that all of the new comers are desirable, being a sprinkling of all kinds, "Mormon" and non-"Mormon." Quite a movement has been inaugurated with regard to providing cheap instruction in the divine art of Music, and I am pleased to say several hundreds of our young people are availing themselves of the opportunity thus presented, and even critics have been astonished at the rapid proficiency obtained by the pupils under the training of Professor Stephens, and their appearance and

efforts before the great public have been signally successful.

The success of this movement has led to the formation of Telegraphy classes; popularity and success are assured because the charges are nominal and within the reach of all. A large bookkeeping class is being conducted by some expert in the City Hall, and is being liberally patronized; these are steps in the right direction, and we wish them every success.

We are renewing our attention to

school matters in our Ward, but so far have been unsuccessful in securing a piece of land whereon to erect a suitable building; however, we are in hopes of securing a piece of land somewhere for this purpose.

Accept of my best wishes and kind regard for your welfare. Remember me to President Carrington, Brother R. R. Anderson and Mr. Davis.

Your fellow-laborer and Brother in the Gospel,

WM. B. BARTON.

UTAH NEWS.

The recent political campaign in Utah was unprecedented for interest and activity in the history of the Territory.

Bear-hunting has begun for the season in Utah. As a rule in such matters there is more hunting than killing, but the first trophy was prominently displayed at the Empire Market on the 25th ult.

Miss Frances E. Willard, woman-suffragist, and Christian temperance advocate, will visit Salt Lake City during the coming winter and talk temperance, "Christianity," and anti-"Mormonism."

Who is Utah's delegate to Congress? Hon. John T. Caine, provided the votes cast on the 7th of November, 1882, were fairly and honestly counted, and a certificate issued accordingly. We have not yet heard the result.

Apostle John H. Smith was expected to sail from New York on the 7th inst. for Liverpool. He will succeed Apostle Albert Carrington in the Presidency of the European Mission, the latter having been released by the Church Authorities to return home.

The building "boom" in Salt Lake City still continues. Strange that such an "awfully wicked place" should attract so many "good Gentiles" from the surrounding states and territories. Will Dr. Talmage, or some other virtuous soul, "please rise and explain?"

The New York *World*, in a vigorous article on the Edmunds Act, and its unjust operation under the rule of the Utah Commission, says: "This is distinctly the most outrageous attack upon civil liberty which has been made in a time of peace during the whole period of American history. Judge Black properly describes this legislation of the Commissioners as infamous, and gives these unanswerable reasons for the description: 'It is a bill of pains and penalties; it is punishment without trial; it assumes that all men are guilty who refuse to clear themselves by an expurgatory oath—reversing the rules of evidence which lie at the foundation of civil liberty; it is *ex post facto* in its operation, going back a whole generation to disfranchise people for offences committed long before there was any law to inflict that penalty upon them.' When an attempt is made to put such a measure in practice against the people of Utah for the purpose of enabling an insignificant fraction of its inhabitants to control the overwhelming majority, the issue is one which concerns and almost equally concerns all the people of the United States. The *World* deliberately repeats, what the *World* has already deliberately said, that in resisting this infamous usurpation to the death, if need be, the people of Utah will be fighting the battle and will be deserving of the thanks of all the people of the United States."